

SERMONS

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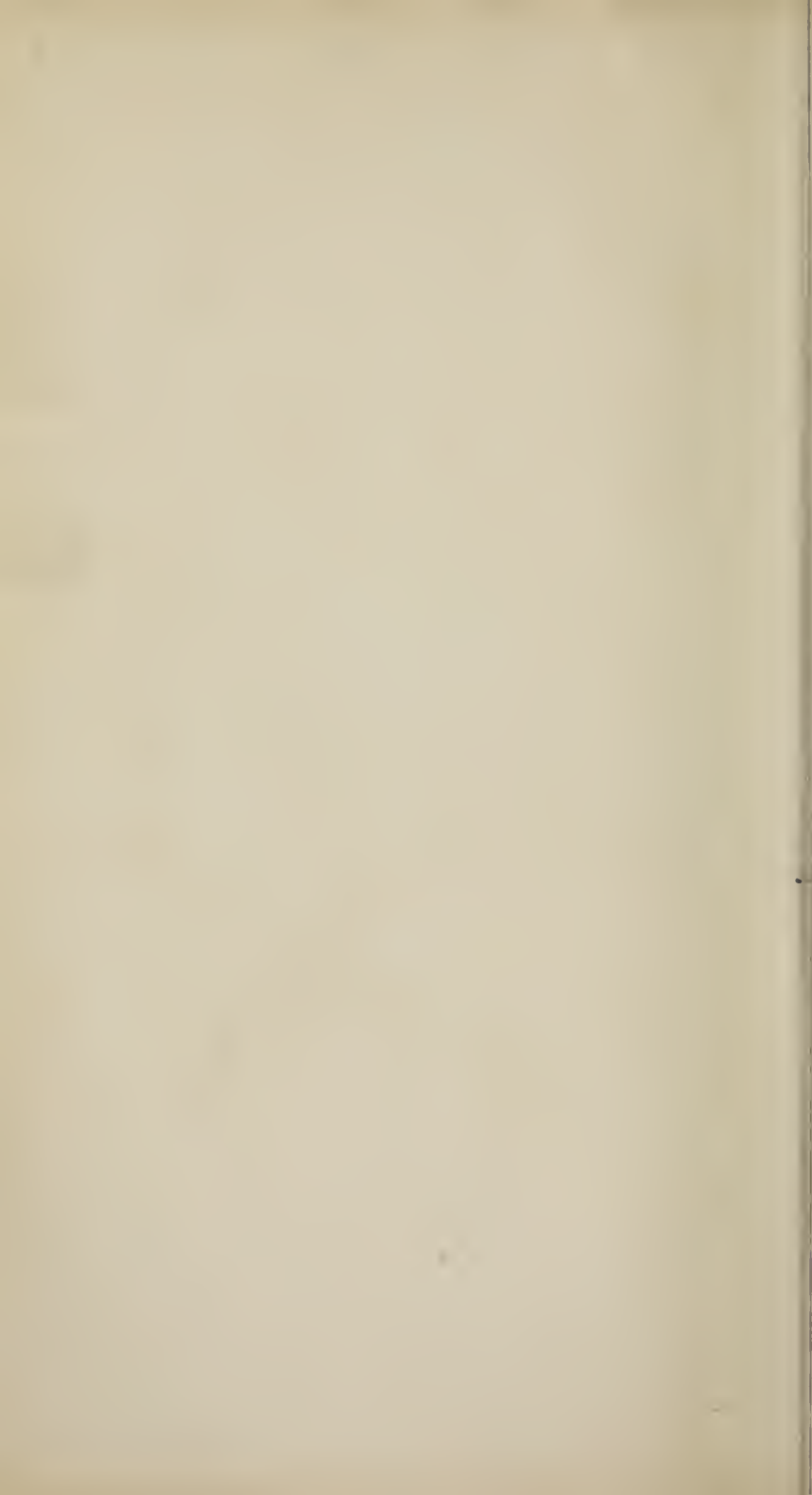
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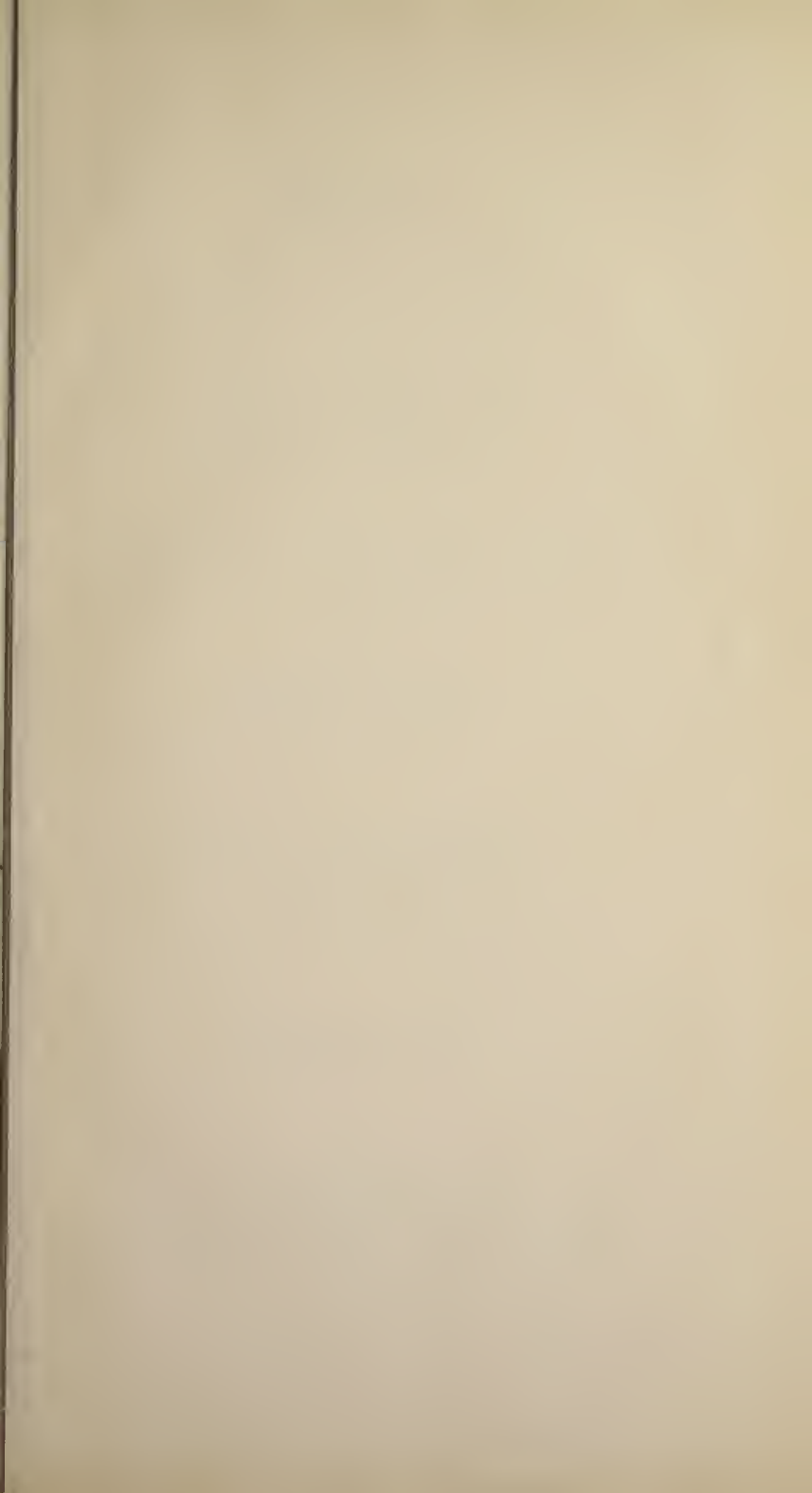
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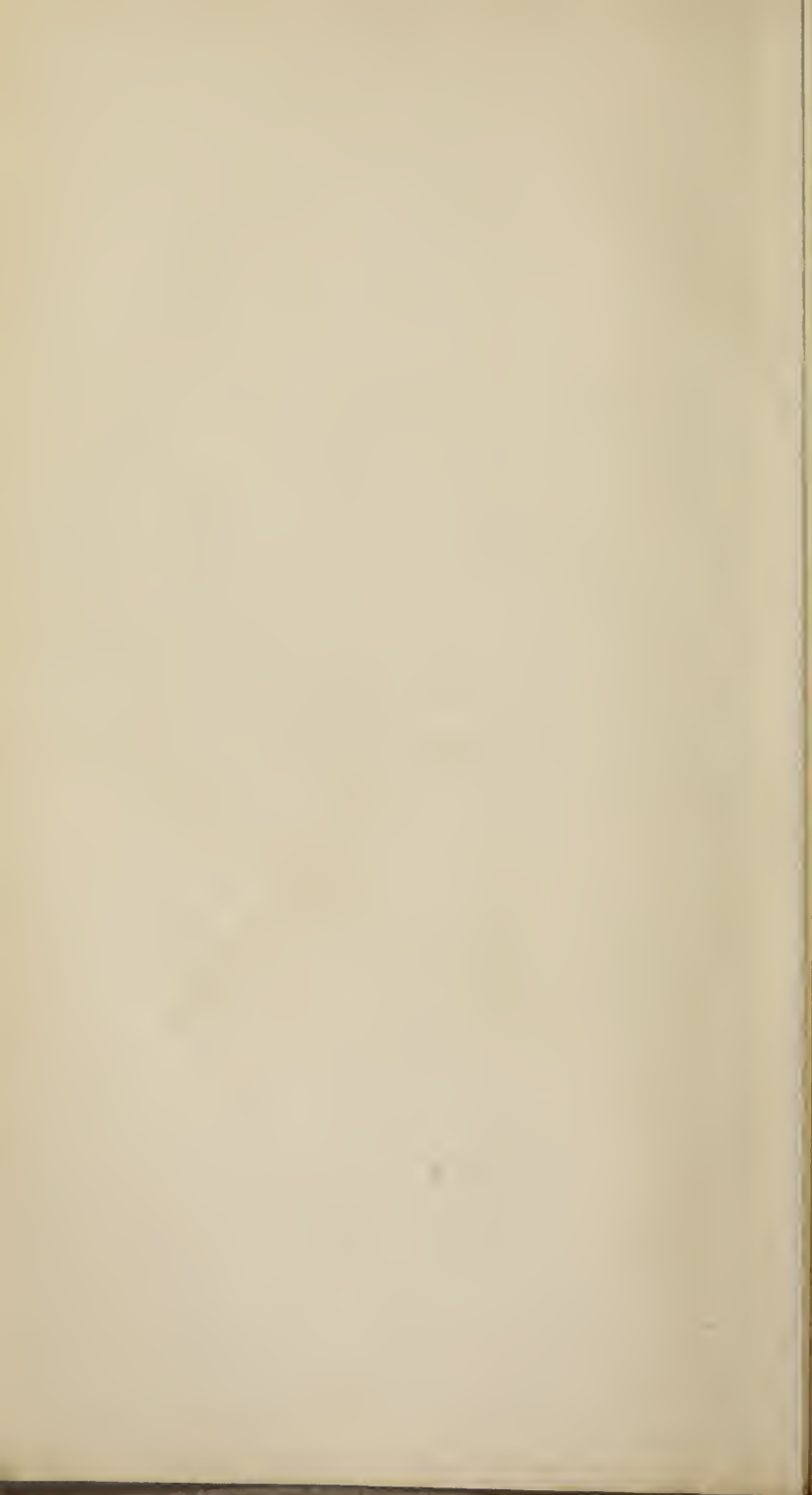
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GOLD:

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S E R M O N

PREACHED TO THE FIRST CHURCH,

ON SUNDAY, DEC. 17, 1848.

BY N. L. FROTHINGHAM,

PASTOR OF THE CHURCH.

Printed by Request.

BOSTON:

PRINTED BY JOHN WILSON, 21, SCHOOL STREET.

1849.

S E R M O N.

JOB, xxii. 24. — THEN SHALT THOU LAY UP GOLD AS DUST, AND THE GOLD OF
OPHIR AS THE STONES OF THE BROOKS.

THERE is an old fable of a Phrygian king, who, in the simplicity of his avarice, desired that whatever he touched might be turned into gold. His request was granted, and he was a lost man. He laid his hand upon the lightest substances that were needed for his comfort, and they became at once heavy and useless. If he unrolled the skins or the vegetable tissues that were inscribed with the wisdom of those who had lived before him, they grew rigid and immoveable in his grasp. He gathered the delicate flowers of the field, and their fragrance was all gone. He took up the fruits of the summer and autumn, and they turned solid as he felt of them. There was no refreshment for his lips, and no nourishment for his frame. Then he prayed again that the fatal gift might be withdrawn; and he was told that he should be delivered from the yellow curse, if he

would bathe in the river Pactolus. He did so, and from thenceforward that stream rolled down golden sands. Such was the ancient legend. That class of interpreters, who love to find physical or historical facts in every such story, think they have well explained this by supposing that the foolish prince, who was rich in flocks and lands, had heard of the golden sands of the Pactolus, and, in his greedy desire to acquire more riches, forsook the culture of the earth and the industrious pursuits that are the foundation of all real wealth, and set to sifting the bed of the river for such treasure as might be washed down by the mountain-torrents. This method of interpreting the fables of antiquity is, for the most part, flat and mean. In the present instance, however, it retains the instruction intended to be conveyed, and, however improbable, expresses it sufficiently well. We may content ourselves with the lesson. This is a plain one, whatever was the origin of the narrative that is made the means of communicating it. Whether that was altogether a moral fiction, or whether it had some ground in what actually took place, the doctrine that it reads to us is the same. It cannot be mistaken, and a very important one it is. It reproves that grasping eagerness after money, which resorts to unpermitted means for obtaining it; which, in the haste to be rich, deserts honest occupations for magical enterprises; and which would turn every thing in life into some mercenary

gain. It represents, as ingeniously as was ever done, the misery of that thirst of gold, which an apostle has declared to be the root of all evil, — that is, capable of leading men into every conceivable folly and wickedness ; as a Roman poet had sung before : — “ What wilt thou not compel mortals to do, accursed ? ”

So long ago, from that twilight of the world's thought, it exposed the fallacy that is commonly entertained even now and among ourselves, as if gold was in itself wealth, or in any strict and proper sense wealth. It supports no life. It shows no life. It carries in it no element of prosperity. It is merely the convenient currency of the world ; the medium that, for obvious reasons, has been adopted for the interchange of values. There might be as much property in any given place as there is, though no such substance had ever been created ; for property springs from the living growth of the ground, and is the fruit of human toil and intelligence. A mine of the precious metals is of less intrinsic worth than a mine of iron or of coal ; for it furnishes no instruments for the laboring hand, and no fuel against the sharp weather. It is commerce alone that makes them precious. The valley of diamonds, that we read of in the Arabian fairy tale, would be the most unblest spot on the face of the earth, if we had to live in the valley. Gold and silver and copper are the substances that men have agreed upon to represent possessions. But what is a representative

without a constituency? What could they signify, if there were not other products, of a different character altogether? I cannot enlarge upon this point, and need not. 'The celebrated author, who has been called the father of the science of political economy, has said: — "It would be too ridiculous to go about seriously to prove, that wealth does not consist in money, but in what money is able to purchase." To all who turn their attention to it, this truth must, indeed, be obvious. But it is forgotten by the miserly, who hoard up only for the sake of accumulating, and love the pile for its own sake, and lose sight of the end in the sordid means that never look to any good end or ever find one. It is forgotten, too, by the grasping; who do not stop to reflect, that no sudden prizes in the great lottery of fortune are of such substantial account, as the resources that may be made to flow steadily in by the exercise of the gift which is within them; by the regular occupations which bring with them better supplies than any that can be stamped into coin, — health of body, activity of mind, self-improvement, self-respect, and the world's respect. — "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

We have thus found the old Greek fable that we began with full of instruction. But it is quite time to leave it for the more sacred words of the text. These

also belong to the wisdom of a great many centuries back; for the book of Job is supposed to be the earliest written of all the Hebrew Scriptures. They carry the thoughts higher than any heathen writing or tradition on the subject has ever done. They wear a religious beauty. They put a spiritual construction upon that promise which sounds at first as if it were addressed only to the love of gain,—“Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.” They connect those shining substances, that have set the world mad in all ages, with holy thoughts and the great name of God. They do not, as we might be tempted to suppose, strike in at all with that common craving of the mind which they appear to encourage, or with the elation of those who “rejoice because their hand hath gotten much.” On the contrary, they cast all such things into small account, when compared with nobler considerations. They speak of the treasures that the worldly and covetous heart prizes above every other possession, only to illustrate the better property of faithful dispositions, the understanding of divine truths, and an inheritance among the rewards of a good conscience and in the favor of the heavenly King. “Acquaint thyself with HIM,” says the context; “lay up his law in thy heart; put away iniquity far from thy tabernacles; then shall the Almighty be thy gold, and silver enough to thee.” Enough, for He will make it so. When the

young lions lack, the meek soul shall be satisfied. Even the Psalmist declared as much as that. The Saviour of men declared more: — Seek first the kingdom of God; and the things that the Gentiles seek after shall be added, — as the smaller portion, and the least to be cared for. Do not be too anxious for the outward accommodation, and you shall not feel the want of it. And beside it, and above it, you shall have food to eat that the world knows not of; and you shall be clothed upon, through your righteousness and faith, with an immortal dress; and far beyond these dwellings of earthly care, where yet even the fox has his burrow and the sparrow his nest, you shall have your future revenue laid up, where no worm shall fret its peace, and no sorrows shall dim its shine, and no thieving vices, either of others or your own, shall ever be able to break through and steal those secure riches away.

I find that the subject has been already discoursed of, in the simple endeavor to state it. But let us take up the line of thought which it has suggested, and carry it forward a little further. If it is brought to mind at the present time with singular force, by the excitement of important discoveries away to the West, that have just begun to awaken the public curiosity and wonder and cupidity and enterprise; it is always in place among the topics of religious reflection. It is always remonstrating, though with such poor success, against the covetousness

of mankind. It would call them away from sordid desires. It would reduce before their sight those dazzling prizes which are only of transient and arbitrary value, in order to exalt to its true distinction their imperishable interest. We have seen that gold in itself — which is but one of the many forms of inert matter — is not wealth at all in any philosophic sense. How much less is it the good portion that belongs to us, and will not be withdrawn! As the temporal affairs of our busy life are constituted, it will represent abundance of every kind, and stand for it well enough. But it cannot personate a single one of the higher endowments of our being, or of the substantial comforts that have to be carried in the inmost bosom of him that owns them. It will not be taken on account, instead of the service of an honorable life. It will not save you any of the pains that go to make life honorable. It will hire labor, till you need not lift an unwilling finger for any office that you require; but it will not touch the work, which you must do for yourself or else be a culprit and an underling. It will build houses, but not character or content. It will buy dainties, but not “the merry heart that hath a continual feast.” It will buy defences many, but not the wise soul that is strong in the truth. It will buy favor, and much of it, in the eyes of the expectant; but none with Him whose favor alone is life. It will make you independent of all sureties, but not give the least

guaranty for your very self. Among the comfortable and costly accommodations which it furnishes cannot be mentioned the approving recollections that abide for ever, or the confidences of faith that fear no end. It cannot gild a disgrace. It cannot plate a wrong cause or a quaking conscience so thick, but that a mere look can pierce it. The notes that it passes are in death's hand. Its bonds have no connection with any eternal covenant. If in some respects we are led to admire its mightiness, in others we are compelled to acknowledge how impotent it is. It cannot bribe the fate of the next hour. It cannot pay the ransom of a moment. Though its bars were piled as high as the mountain they were dug from, they could keep out only the poorest assailants, and but few even of them. Its glittering dust must make partnership with the meanest and darkest to which mortality returns. An effeminate emperor is said to have loaded his hair with it; and wherein was the head, with its aches and distractions and wicked thoughts, any the better for the display? Gold! Sickness and sorrow will make no exchanges with it on any terms it can propose. The trials of the heart look at it, and can see no comfort or beauty in its cold gleam. The heavy accidents of life tread it like clay under their feet. What are its opportunities, when the spirit is indifferent or sad? What are its gifts, when the hand is too weak to close upon them? Many have renounced

it voluntarily and wholly, in order that they might give themselves with a completer devotion to study, or to supposed duties. Many have been so inspired with the zeal of Christian benevolence, as to account it good for little else than to give away and distribute in works of kindness.

Let me not be misunderstood. I am not indulging here in the language of rhetorical exaggeration, but use the words of truth and soberness. I am not repeating common-places, because they may seem appropriate. Neither do I join in that slighting estimate of money, which no one in his sound senses nowadays can pretend without an insincerity. We know that such an estimate has been frequently expressed in many ways, in all ages, — sometimes honestly and oftener not, never with a large wisdom. While the devotee has really separated himself from all the earth's innocent delights, and is likely to become worse thereby rather than better, others have but affected to despise what their desires were in secret running after. An eloquent Roman philosopher wrote much in praise of poverty, and contempt of outward goods. No one ever worded it better. But he wrote it on a golden table, and surrounded with the splendors of an imperial court. "I would to God," said Bernard of Clairvaux, "that none would undertake the praises of poverty but the poor!" Some persons undervalue what they do not possess; and others decry what they really

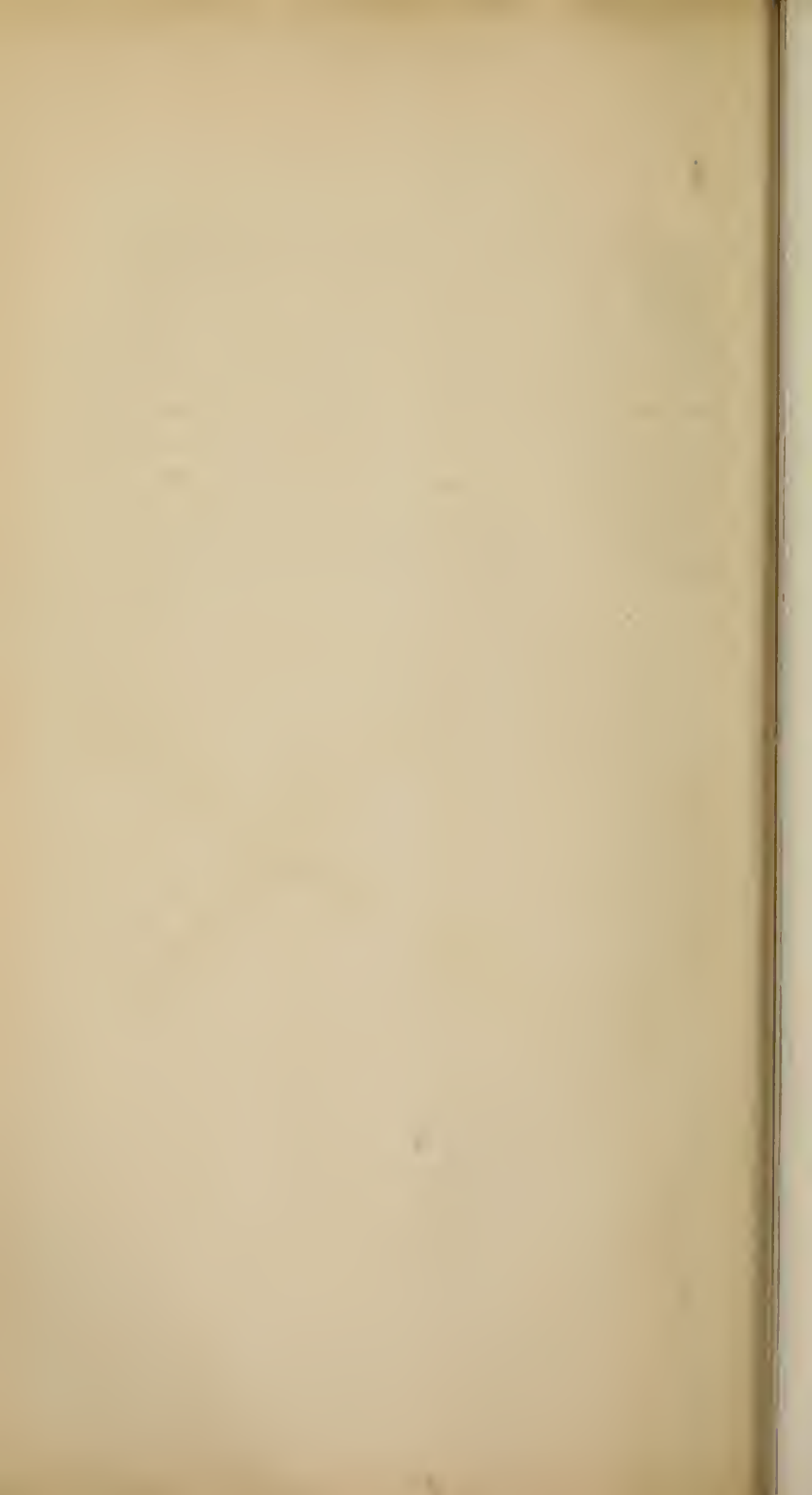
possess, for fear of seeming to presume too much upon it. Who doubts the privilege or the responsibility of having enough for convenient using, and something to spare? But if there is any truth in religion, if there are any treasures for the soul, if there is any lesson of thoughtfulness and moderation in the changes of mortal life and the wants of the immortal mind, — not a word has been here spoken, on this point, that is too strong, or half strong enough. If any think otherwise, they will do well to revise that judgment, and supply its moral deficiencies. It should warn them, that their heart has gone too far in the direction that leads to no life, and aspires to none. There is a better estate than house and land. It is the ownership of one's-self in a well-regulated temper, a well-established principle of action, a well-built repute, and a well-grounded hope. There is better security than is laid up in any bank, — the promises of God to those who serve him. There is a better coinage than was ever paid to Cæsar, or withheld from the poor. It is that which bears a divine "image," and a "superscription" of love. There is a power — how much better than opulence can get the command of, or jewelled rank can shine in! It is not dug up, but descends from even the heavenly places. The poorest may have it, and the richest may not know what it means. "Silver and gold have I none," said Peter to the cripple; "but such as I have give I thee. In the name of Jesus Christ of Naza-

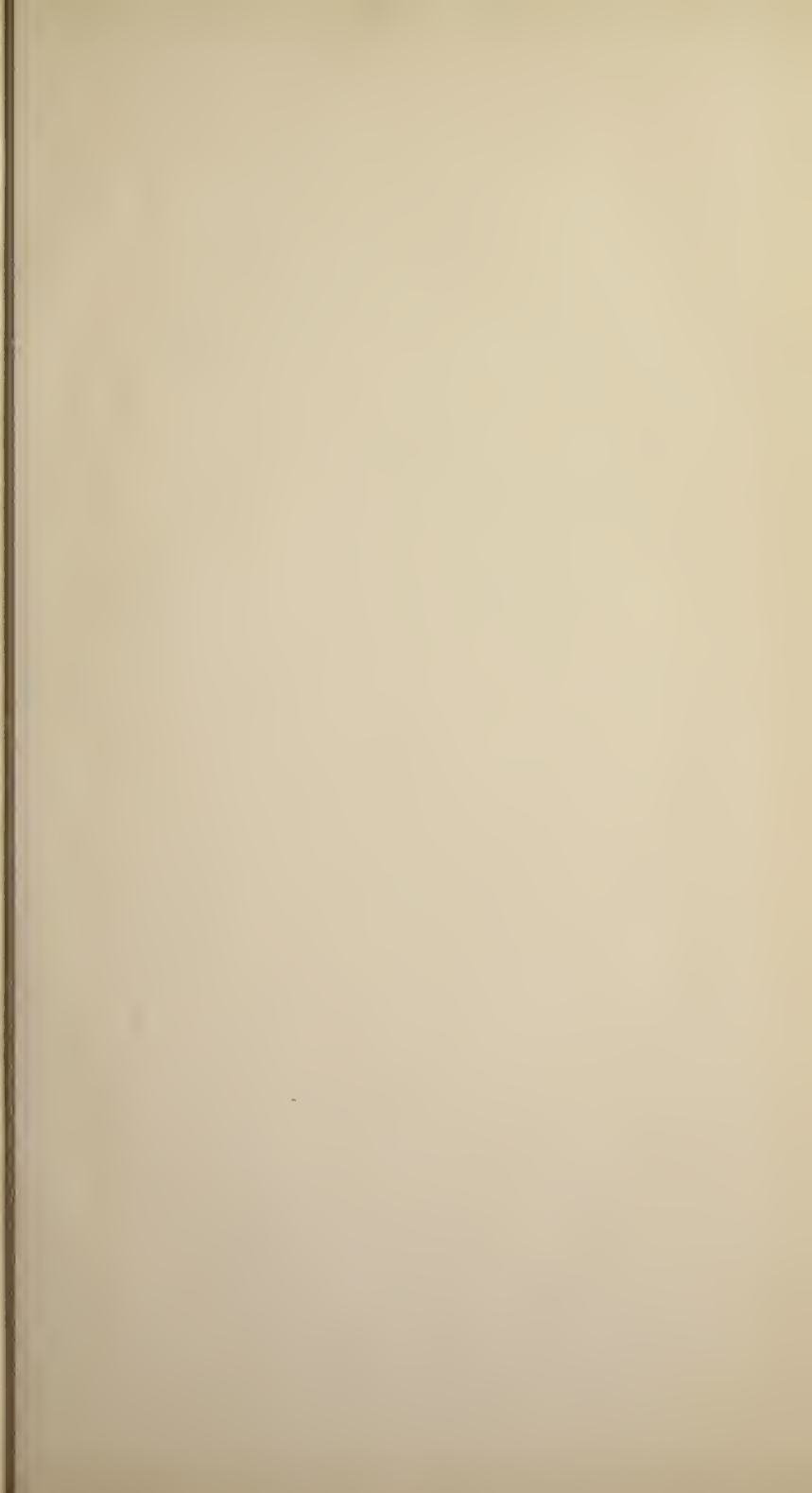
reth." THERE was such as he had; — the power of the faith that was in him. By virtue of that, he was the receiver and dispenser of inestimable benefits. He circulated strength through the helpless limbs of the solitary man who lay at the temple's "Beautiful" gate, and sent abroad the health of salvation through the sick heart of the nations. By virtue of that, his younger brothers stood up as gods before the people, whom they could scarcely restrain from offering to them sacrifices. Paul, too, was animated with the same, when he spoke of himself and his companions as "having nothing and yet possessing all things." This power has not gone out of the world, though no longer manifested as in the days of miracle. It never will go out; for it has become incorporated with the spirit of humanity, and will last while our nature lasts. We all may receive some portion therein. We all do, so far as we are cleansed from covetous affections, and lifted above the lower reliances, and made conscious of the supplies that come from every righteous resolution.

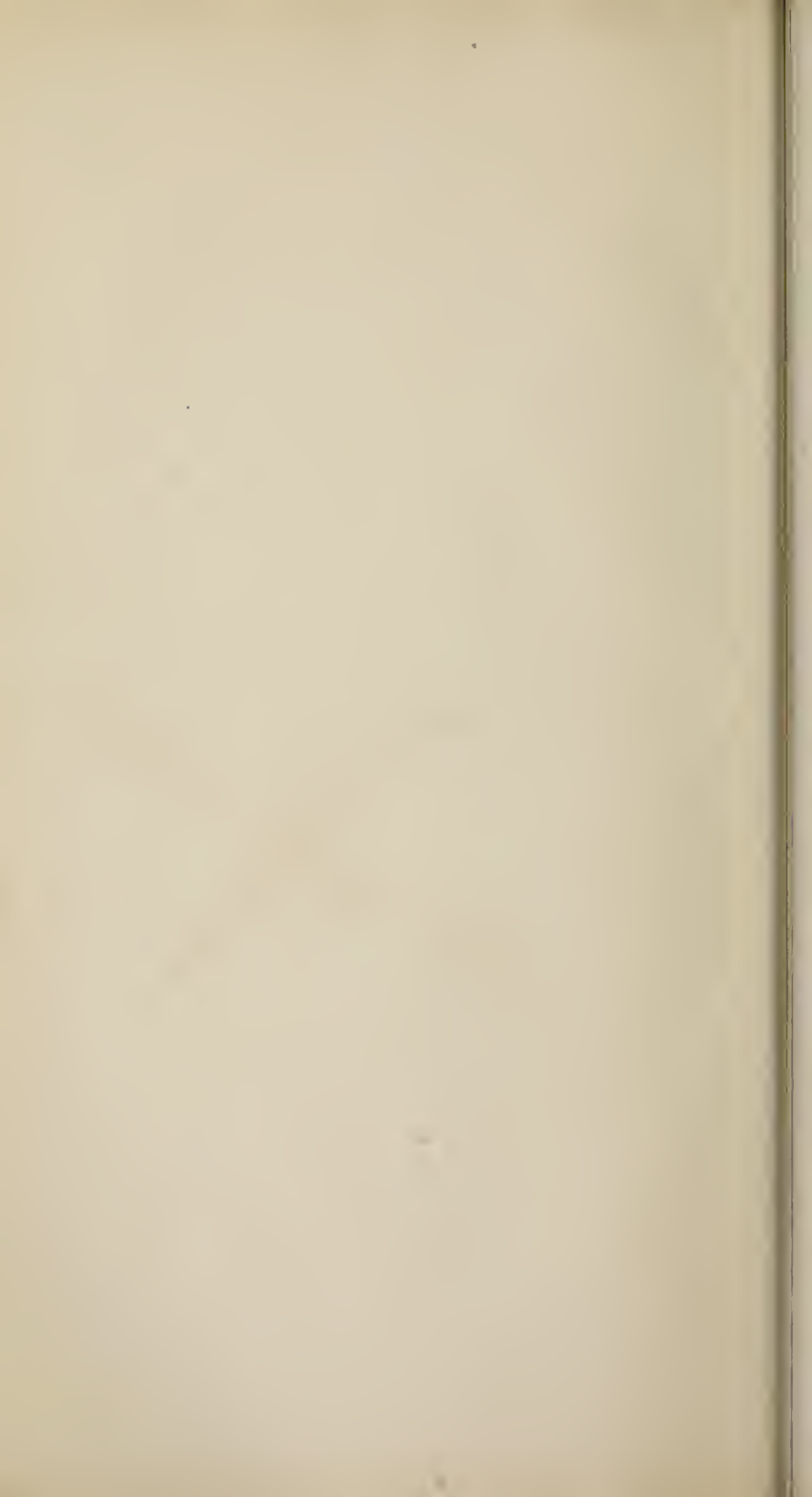
"Take heed and beware of covetousness," said the Redeemer; "for a man's life consisteth not in the abundance of the things which he possesseth." He that layeth up treasure for himself, and hath nothing towards God, will be found a fool when his soul is required of him. And again Christ speaks in the language of the Apocalypse, — "I counsel thee to buy of me gold tried in the fire, that

thou mayest be indeed rich." That wealth is deceitful; this is the true. That becomes dim, and changed; but this is incorruptible. That is surrounded with cares, both in the getting and keeping; but this is the inheritance of peace itself. That sinks when our tent is struck; but this is transferred to the heavens. "THEN shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brook," when "thou shalt have thy delight in the Almighty, and shalt lift up thy face unto God."













DIOCESAN MISSIONS.

SERMON

BY

REV. H. D. LATHROP, D. D.

IN THE

CHURCH OF THE ADVENT,

SAN FRANCISCO,

SUNDAY, JANUARY 29, 1871.

SAN FRANCISCO:
CUBERY & CO., PRINTERS, 536 MARKET STREET,
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MARKETS

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THIS sermon was written without any thought of publication, to present to the congregation of the Church of the Advent, the important subject of Diocesan Missions. It is published at the request of the Vestry, for circulation in the Parish. The Rector hopes that every member of the congregation will consider this sermon a direct personal appeal for assistance and co-operation in this great work. He has shown you the field, its extent, its needs : has presented your duty, and offered a plan by which much has been done, and which, if adopted and carried out by everyone connected with the Church, with system and perseverance, will accomplish much more. The matter is now in your hands. May God help you to both perceive and know what things you ought to do, and give you grace and power, faithfully to fulfill the same, through Jesus Christ our Lord.

DIOCESAN MISSIONS.

"And he said unto them, let us go into the next towns, that I may preach there also : for therefore came I forth."—ST. MARK I: 38.

Jesus taught his disciples to pray, "Thy kingdom come:" he gave them as his last command, "Go ye into all the world, and preach the gospel to every creature." This prayer, every follower of Jesus uses, this command, every one who calls himself a Christian is bound to obey.

The text gives a proposed act of him, who is in all things our example, the going into the next towns and preaching there. So then, by solemn words of prayer enjoined, by special and direct command, by his own act, our Lord laid upon his followers to the end of time, the duty of preaching the gospel, in person, or by deputy, beyond the limits of their own special locality ; made every one who would be his disciple a missionary.

From this text I wish to present this morning the subject of Diocesan Missions, or Missions in our own State.

You may remember that last year, in the Epiphany season, I preached upon the general subject of Missions, and proposed to do so about once in three months during the year. I did not carry out this design, because I thought the Delegate Meeting, held in May last, would excite so much of Missionary interest and

zeal, that it would not be necessary. But I am now satisfied, that to excite and maintain anything approaching to interest in any subject, that subject must be frequently before the minds of those whom we wish to interest. So I begin again, and shall, if possible, carry out my plan of last year. You have, distributed in the pews this morning, the Advent Appeal of the Domestic Committee. This Appeal does not state that for Domestic Missions—*i. e.*, Missions in our own country—the Episcopal Church, with two hundred thousand communicants, is now in debt to its hard working, poorly paid Missionaries several thousand dollars; nor does it state that California, which last year received \$1500 currency, is this year to have from the General Board but \$500 currency. It does ask these two hundred thousand communicants for \$175,000 this year, a little less than a dollar a piece, for the spread of the gospel, as our Church has received the same, in our own country. This Appeal I wish you to take home and read, and be prepared to respond, either by a collection or by private contributions during the year. But the special subject this morning is Diocesan Missions—Missions in the Diocese of California, our own State.

And first let us look at

THE FIELD.

And we may well begin right at home in our own city of San Francisco. We have a population of about 150,000. It is not too much to say, that 15,000 people should support an Episcopal church. There is probably no town of that size in the United States, in which there is not a church, and a self-supporting parish. In New York the ratio is one church to about 13,000 and I think the same ratio exists in all our large cities. We should then have ten churches in this city. We have five buildings, seven parishes—two of these parishes not yet self-supporting. We should have to-day, a work begun in South San Francisco; a city is rapidly

growing there. Now is the time to enter upon such a work. This ground I wish to occupy, and have been trying, for a week past, to consummate arrangements to that end. Every thing seems favorable to the establishment of a parish in that part of the city, at no distant day. There should be a work started in Hayes Valley. It is too far for residents of that locality to come to churches in the city with regularity; they are cut off entirely from evening service, and to bring their children to Sunday school is a matter of serious difficulty. Another parish should be started in the neighborhood of Twenty-fourth street and Folsom or Bryant. There are a good many members of our Church living in that neighborhood, who are anxious to have church privileges more accessible than they now have them, and who would work zealously to carry forward an enterprise started in their midst. Between the Advent and St. John's is room for another church, further south than are we, in the neighborhood of Sixth and Bryant. There is place for a parish on Bush street, towards Lone Mountain. The occupation of these fields would give us eleven parishes in the city; and although it might be somewhat in advance of actual present necessity, I believe that five years would see them all self-supporting, able to help in extending the Master's kingdom, to plant other churches, further out, to meet the demands of an increasing population.

THE FIELD SOUTH.

Leaving now the city, and going south, the first Missionary Station we reach is Santa Clara. Work was begun here by the Rev. J. B. Gray, nearly three years since, and a lot procured, and during the last year a very neat, tasteful church has been erected. The people contributed liberally, did their full share, and received some aid from outside sources; but after all their efforts, they were in debt nearly \$800. The Missionary came up to this city almost despondent. The evil day could not be long put off. The

contractor had waited as long as he could for his money, and unless it was paid within a month, the church would be sold. I went with him to some gentlemen of the city. They gave courteous reception, and made liberal response. The donors would have felt fully repaid, could they have seen his joy at his success, could they have heard the expressions of almost incredulous delight, which came from the lips and hearts of the faithful few in that little town, who had worked so hard, and waited so patiently, for the realization of their hopes—the building and ownership of a church of their love.

The next Missionary Station is Gilroy. Here the Rev. Mr. Cowan entered upon his work in July last. He found a number of persons anxious for the services of our Church, and ready to assist in sustaining them. Very soon he obtained a lot and began the building of a church. He has received a little assistance from this city, but the people themselves have shown so much energy and good will, and the building has so far progressed, that it is occupied by the congregation to-day. Further aid will be needed to complete and furnish, and I commend Gilroy and its hard working minister to your liberality.

Going on further south, there is not an Episcopal Church or Missionary Station on the coast from Santa Cruz to Santa Barbara, a distance of about two hundred and fifty miles, nor is there an interior town, from San Juan to the extreme south line of the State, a distance of four hundred and fifty miles, a place in which the services of our Church are ever held or heard.

At San Diego work was begun some three years since under very promising circumstances; but the failure of the crops last year, and the consequent depression of business in the town, have retarded its progress very materially. Services, however, are still maintained, and there is a small band of faithful workers, several of whom were, in times past, connected with this church, who labor earnestly to hold what they have, and hope for better days. This is

the outlook or the result of it:—to the south and east, three Missionary Stations, Santa Clara, Gilroy and San Diego, in addition to the eight parishes and churches, in the larger towns.

THE FIELD NORTH.

Now we go to the northward, and on the coast there is but one Episcopal Church from San Francisco to the Oregon boundary, a distance of 300 miles—that at Eureka. This church is an evidence of energy and liberality not often seen in our country in these days. It was built and is sustained almost entirely by the liberality of one man—and in this connection I cannot refrain from saying, that, no nobler, better use for money could to-day be found than building churches where they are needed. For any of the wealthy residents of our city, the erection of a plain, simple, comfortable church, is better than luxurious living, expensive entertainments, costly houses and furniture; will be a more enduring memorial than any stone temple they may build to cover or conceal their bones.

The Missionary Committee has lately sent the Rev. Mr. Smith to perform the work of an itinerant in Sonoma county, throughout which till within the past year, our sole parish was at Petaluma. Mr. Smith has met with encouraging success. From Santa Rosa, as a centre, he has gone out, holding service at Bodega, Sebastopol, Healdsburg and Sonoma. At the last place there seems great desire to have our services; persons coming from the east seven, from the west, three miles, to be present. Mr. Smith has also visited Windsor, Bloomfield and Tomales. As an evidence of the earnestness of the people, he reports that from September 22nd to January 1st, little more than three months, they contributed to the maintenance of the Missionary, \$264.30.

The Rev. Arthur E. Hill is trying to maintain his ground in the decaying town of Folsom. North and east, then, we have two Missionaries, one in Sonoma

county, and one in Folsom, besides fifteen parishes with churches.

In only eighteen counties of the State has our Church a foothold. This is the field. There are probably to-day, to speak within bounds, twenty places in California where the advent of a clergyman, and the establishment of the services of our Church, would be hailed with joy, and with wise, judicious temporary assistance, all, within a few years, would become self-supporting; and now is the time to enter upon and occupy this field. We want to begin, at least, as early as others, and grow up with the country. This fair land should not be given over to infidelity or to Romanism.

WHAT HAS BEEN DONE.

But you want to know what has been done in this field during the past year. A Diocesan Missionary Committee, of three clergymen and three laymen, is appointed yearly by the Convention—of that Committee I am a member. We have tried to do our duty faithfully: have done what we could; would have done more had we had more funds. We have appropriated to the Mission at Santa Clara, \$60 per month, to Gilroy \$45, to Sonoma county \$25, to Folsom \$25, to St. Peter's, San Francisco, \$20. This is the sum total of the appropriations we have dared to make—\$175 per month from this whole State for carrying on Church Missionary work at home. This is about enough to support one clergyman in the country. The stipends have generally been paid, though sometimes we have not met them when they were due. I have felt, deeply, keenly felt for my brethren in the ministry, doing hard earnest work for Christ and the Church, on poor pay, just enough—not always enough—to provide the necessities of life. An application came to us at the last meeting of the Committee, asking for \$25 per month, from a clergyman whose people do all they can, but can only support him by having him board around, a month at a

time in the families of the parish. We were obliged to say that we had not the money to grant the application, but a liberal member of the Committee said that he would advance the needed sum for at least one month.

WHAT OUR OWN CHURCH HAS DONE.

You wish to know what our own Church has done, during the year 1870, for Diocesan Missions. I am glad to be able to say that it has done a good deal, has sustained this great work and wrought much good. You have contributed to the support of the Missionary at Santa Clara \$645, to the building of the church about \$400, and to its furnishing, from the Ladies' Home Missionary Society, \$100. You have given San Diego \$25; \$25 to St. Peter's, and \$10 to St. Philip's Mission at San Jose. \$112 were collected in the parish for the building of the Rectory in Oregon City. \$50 have gone to San Juan. The Sunday School has given \$36.50, and the parish about \$75 to Gilroy. Sonora has received \$35 from the Sunday School. You have also given to work, not exactly Diocesan Missionary, but in that direction, \$50 to the San Francisco Port Society, and \$25 towards the education of young men for the ministry. The Ladies' Missionary Society has sent \$45 to San Diego, \$25 to Los Angeles, \$16 to Santa Barbara, and contributed about \$50 for the education of young men for the ministry. It is my duty as well as my pleasure to thank the Ladies' Home Missionary Society for the valuable aid they have rendered me in my work, and for the good they have done. This Society is organized, first, for the relief and assistance of the poor in our own city, and no case during the year has been brought before it, which has not been promptly investigated and properly treated. Its second work is aiding the Missionaries in the needy parishes of our own State. This, they have done to the amount of about \$250. The sum total of the contributions of this parish to Christian work in our own State during the last year is \$1,690, and I be-

lieve every dollar has been well and wisely spent to the glory of God and the good of men. A great deal has gone to Santa Clara, and the result has been a tasteful church erected, furnished in all its appointments, and consecrated. We shall be able now to withdraw much of our aid from this parish, and employ it elsewhere.

And now having spoken of the field and of what has been done in the Diocese, and by this Church, during the year past, I come to

OUR DUTY AS A CHURCH.

And that is to do more than we are doing. The sums of money which I have recomited, have not been given by you at collections by the great body of the people, but they have been the gifts of a comparatively small number of earnest men and women, who have given, some of their abundance—yes, and some of their penury, to carry on the Lord's work. We have not yet reached the body of the congregation. We have here about five hundred communicants, and of these one hundred and sixty-five contributed during the year, to the support of the Bishop, the Church Home, and Diocesan Missions, and of these, sixty-one gave five dollars or less, seven gave over ten dollars. There are at least one hundred persons, not communicants, but connected with the parish, who are sufficiently interested in its prosperity to contribute something towards sustaining such objects as I have mentioned. Twenty-one, only, not communicants, have given anything during the year past. The Ladies' Society should have one hundred members, that would be a small number from such a parish as this. They have not forty, and never gather more than ten on Thursday afternoons, when they meet to work. It is the personal duty of every member of this Church to set apart, as God has prospered him, a sum of money, regularly and systematically, for the Missionary work of the Church, for sending the gospel where it is not, and for sustaining

it in places too weak to take care of themselves. You profess to love Christ, to love the souls of men, to love the Church. You, yourselves, have been redeemed by the precious blood of Christ. You value above everything the religion of our Lord and Saviour, to which you owe so much, which gives you peace, and hope, and strength. You pray "Thy Kingdom come." Be consistent; show that your prayer is honest, your belief real, your religion alive. And I do not think that five hundred dollars per month is too much to ask from the parish of the Advent, for these purposes named. That is not far from the aggregate duty of the Church. Should that amount be received, we should need no collections in the church, nor mite chests in the family, except for the church, and our obligations would be approximately discharged. Can we not do so much as this, this year? The question admits of but one answer, if we only do our duty, each for himself, without waiting for others, and do it as we shall answer to God.

As I have said, we have raised, during 1870, for Diocesan Missions, \$1,700. We have paid the Bishop \$1,200; we have given the Home \$880, in all \$3,780. \$2,200 has come from contributors of small sums. This we have done with 165 contributors from our communicants, and 25 who are not. If then, 190 contributors give \$2,200, 600 should surely give \$6,000.

MEANS BY WHICH THIS FIELD SHALL BE OCCUPIED.

And now I come lastly to the means by which this field shall be occupied and our duty as a church to be discharged so far as in us lies. To accomplish such an end there must be system and perseverance.

I know of no better plan than this: for every person connected with the parish to contribute, to place in the hands of the Rector, every month, a small sum of money, from twenty-five cents to five dollars, for these objects named. Who is there among us who cannot give twenty-five cents a month? It is just a car-ticket a week. There are few, I presume, who should give less than a dollar; and I should like to

have so many givers, that no one should be obliged to contribute more than five dollars. Many could give this amount and not mind it. Five hundred dollars per month would be an average of one dollar from each communicant. There may be objections to this plan, and if any one can suggest a better, I will adopt it at once. But I generally find that persons who object to plans for raising money, have objections against any plan, or rather against the thing than the mode. You may wish to distribute your own charities, and think your Rector not the person to take this matter in charge. As to private charities, this view is correct. It is best to be your own almoners, so far as possible. But as to great public objects of charity or religion, matters of common interest and common duty, it is best, in my judgment, to work together in and through the Church; and I should be very willing to have a committee of members of the parish, to advise me in the appropriation of your funds.

And now I have told of the field, and laid before you your duty,

WHAT WILL YOU RESPOND?

Will you give me, each of you, this year, I do not mention any sum, but *something*, regularly, for the spread of the gospel of Christ, and for planting and maintaining the Church of God. Or will more than half of you neglect this duty as you have done in the year gone by, and still dare look up to heaven, and say, "Thy kingdom come?" Take this subject home, think of it, pray over it, and then, in view of your obligations to God, to Christ, and the Church, answer, not to me, but to the Master whom we profess to serve. If you will give this year \$500 per month, we will support a mission in the city, and two in the country; this church shall have name and praise in all the land, and better still, shall be blessed of God, as a dispenser of the blessings, with which he has so abundantly crowned it; as sending, far and wide, the light of the glorious gospel, whose beams rest with such effulgence upon its members.



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